## QUESTIONS & TESUES SHEET

## THEUT - THE ANATOMY OF THE UNKNOWN - PART II: THE PAST

- 1. What evidence is there that there is contact between the living and the dead?
- 2. What are the forms of such contact? (visions, apparitions, dreams, ghosts, spirits, signals, etc.)
- 3. How do mediums or other persons discover or develop their ability to contact the dead? Is this ability a potential of all human beings? Do you forece any potential changes in the attitudes of scientists and theologians which currently inhibit development of such abilities?
- 4. To what extent are solitude, a sympathetic environment, fasting, diet, drugs, etc. important in opening and sensitizing persons for contact with spirits?
- 5. When the body dies, what intrinsic part of the person survives as spirit?
- 6. How can it be determined whether contact is made with the spirit of a dead person, as distinct from:

a) psychec, astral, magnetic or other residues that have been separated from the spirit, just as the body has?

b) Impersonation by spirits of either dead persons, or by other spirits?

e) Phenemena associated with expra-sensory perception, clairveyance, etcv

d) Hallucination

o) Fraud

- 7. Do persons tend to perceive a specific sort of apparition which is accepted or expected in their particular chiture?
- 8. What are the dangers and safeguards invilved with attempting centact with spirite? Can the emperical methods of the physicals and psychological sviences be used with impunity here? What of religious distinctions between good spirits and bad spirits? Are there benefits to the living which warrant ris king the dangers involved in disturbing the dead? Do the dead communicate voluntarily or involuntarily?
- 9. Why do so many communications from the deed involve warnings, consolation, edd calls to complete unfinished concerns? Why do so many involve persons closely related to the living by bonds of family, rapport or love?
- 10. What are the implications of spirit survival for the medical, philosophical and theological redefinitions of "clinical death" in regard to revival, transplants, etc.
- 11. Are contacts with the dead limited to conventional concepts of space, time and biology? Do these concepts need to be redefined? How?
- 12. How can society safeguard itself against the exploitation, for personal or institutional advantage, of actual or purported contact with the dead, ir the claimed power to decide on the authenticity if such contavts? Why is there a popular fear of spirits, or is this a conditioned response?
- 13. On what basis do some religions establish a concept of their superiority by prohibiting responsiveness to cerpain spirits, or by branding such responsiveness as superstition, heather, pages, etc.? Can such exclusive religions lay a claim to universality?

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- 14. Now important is contact with the dead in encouraging all people to remember. venerate and commune in thought with dead persons?
- 15. Does contact or purported contact with patriarchs, founders and prophets of the past play an important part in authenticating and renewing social institutions and in validating present leaders? Can a doctrine or traditions be maintained on the basis of documents, images, relies and institutional continuity alone?
- 16. New is the claim that many spirits have had several reincernations to be reconciled with the Christian dectrine of one boul, one body?

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